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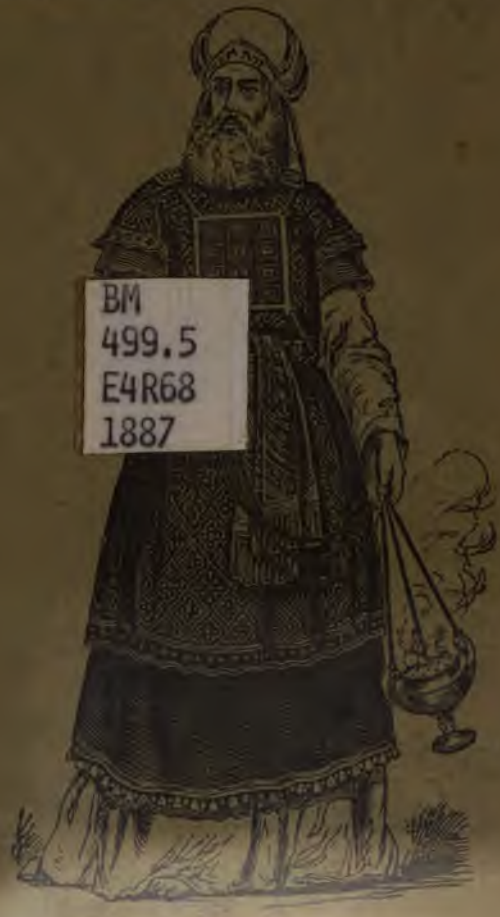
URIM & THUMMIM

And Extracts from the Talmud.

Extracted and Translated by Dr. M. L. Rossvally.



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The Urim and Thummim.

OR; LIGHT AND PERFECTION.

In the 28th chapter of Exodus we find: "And thou shalt put in the breast-plate of judgment the Urim and Thummim, &c."

The Bible does not distinctly tell us what the Urim and Thummim were. That they were not the twelve precious stones contained in the breast-plate, as some have erroneously imagined, is quite clear.

We do not find that God directed Moses to make the Urim and Thummim, as He did when He said: "And thou shalt make the breast-plate of judgment with cunning work, &c."—Exodus xxviii., 15.

It is very plain from the text itself, that the Urim and Thummim were something in addition to the breast-plate, and put therein after it was finished, by Moses himself, and therefore God says: "And thou shalt put into the breast-plate of judgment the Urim and Thummim."

From this fact it is evident that there was something additional placed in the breast-plate by Moses, and for this reason, it is supposed that it was made double, that it might the more conveniently hold them.

The question now arises, what the Urim and Thummim in reality were, and what was their particular use?

As to the former, there are various opinions among the learned.

Many celebrated Christian divines have ventured various erroneous definitions on the subject.

According to the opinions of the most learned and pious Jewish doctors and Rabbis, the following appears to be the most reasonable view of the case.

They say it was the Tetragrammaton, or ineffable name of Jehovah, which Moses was commanded to place in the breast-plate, and was consecrated to holy purposes.

It was vested with Divine power to give an oracular reply from God to any counsel being asked of Him by the high-priest during the time in which he wore it.

Now, as the answer came immediately from God, it was therefore properly designated "Asking counsel of God."

As to the Urim and Thummim, it was especially to ask counsel of God on such momentous occasions only in relation to the Jewish nation.

The Talmud, in the Mishnah Yoomah, explains three express conditions necessary to be observed in the asking of counsel by the Urim and Thummim.

FIRST.

Concerning the person inquiring:—

He must not be a private person. He must be either a king, the president of the sanhedrin, who presided over the whole nation; the general of the army, or some other noble prince or governor in Israel.

SECOND.

Concerning the nature of the question:—

It must not be respecting the affairs of private persons, but such only as relate to the public interest of the whole nation, either of church or state.

THIRD.

Concerning the person who presents the question:—

He must be a high-priest, clothed in the pontifical robes, and his breast-plate, with Urim and Thummim.

The learned Maimonides says in his celebrated work, "Moreh Nevoocheem" (or a guide to the perplexed), in the second part, 45 chap., that the Urim and Thummim was a degree of the Divine inspiration.

In speaking of the different degree of orders of prophecy, he says, "And every high-priest who inquired by the Urim and Thummim was of this order, as already mentioned; the Divine presence rested upon him, and he spoke by the Holy Spirit; that is, he delivered his answers with the assistance of the holy inspiration." According to his opinion, it was but one degree below the spirit of prophecy.

All the learned and eminent men among the Jews say that the manner of asking counsel, and receiving the answer thereto, was as follows: The person who inquired did not make the request in an audible tone, but in such a way as one who is at his devotion, pronounces the words sufficiently loud to be heard by none but himself. The question being made, the priest looked into the breast-plate, and on perceiving some letters on the stone of the same glistening, he, by combining them together, obtained the answer.

Let us exemplify the foregoing by the following passage from the Book of Judges, 1st chap. 1st and 2nd verses: "Now after the death of Joshua, it came to pass that the children of Israel asked the Lord, saying, 'Who shall go up for us against the Canaanites, first to fight against them.'" The reply was, "Jehuda Yangaleh," (Judah shall go up), for as soon as the question was pronounced, the priest looked into the breast-plate, and seeing the name of Judah appear prominent he was assured that Judah was the tribe. The priest looked again, and beheld the Yod shine, the Ngain from the name of Simon; he next saw the Lamed from another name, and the Heh from another; these four Hebrew letters, Y.G.L.H., put together makes the word Yangaleh, which signifies "He shall go up." When the priest found no more letters glistened, he new immediately that the answer was completed, hence the reason why they are called Urim, which signifies light, from the shining of the letters, and Thummim, or Perfection, as the answer was thus complete and perfect.

This fact distinguished the Jewish oracles from the pretended heathen oracles, which were always delivered in an ambiguous manner.

The Jewish oracles were clear and explicit, never falling short of perfection, either in the manifestations or the certainty of the truth thereof.

During the existence of the second temple, the Urim and Thummim were not consulted, for when the ark and cover-lid, the cherubim and the two tables of stone disappeared at the destruction of the first temple, the breast-plate containing the Urim and Thummim shared the same fate.

Notwithstanding, that on the return of the Jews to Jerusalem, they had the pontifical robes, with the breast-plate, with four rows of stones engraved with the names of the tribes of Israel; yet no question was ever asked, and consequently no communications ever received from the Urim and Thummim.

Two reasons are assigned for this:—

FIRST.

Because the said Urim and Thummim were instituted to ask counsel of the Lord in such things which concerned all the tribes of Israel, and the common interest of the whole nation.

Now there being at that time the tribes of Judah and Benjamin only, these oracles could not be consulted (ten of the tribes having been lost among the nations), the common interest of the nation having then ceased.

SECOND.

And possibly the principal reason was that the Tetragrammaton, or ineffable name of Jehovah, which Moses put between the folds of the breast-plate was wanting.

There was no Moses now whom God trusted with the secret of the Urim and Thummim.

This being the most important part, and the very essence of the whole, when the cause ceased, the effect also ceased. The Jews were scattered and ceased to be a nation.

Urim and Thummim. Exodus xxviii. 30. Lev. viii. 8. Num. xxvii. 21. Deut. xxxiii. 8. 1 Samuel xxviii. 6. Ezra ii. 63. Nehemiah vii. 65.

Extracts from the Talmud,

AS TRANSLATED BY M. L. ROSSVALLY.

THE MISHNA AND GEMARA.

The Mishna, or oral law, or tradition, was transmitted from Moses down to the days of the celebrated Rabbi, Judah, the Prince, son of the learned Simon the Just, 14 years after the destruction of the second temple.

When the Jews were in the wilderness, every individual of Israel was permitted to make memoranda of the oral law, in order to assist the memory, for personal and private convenience, but the public instruction was taught orally.

The Mishna, or oral law, was successively transferred from generation to generation, and was concluded by the above-named Rabbi Judah, who flourished in the reign of the Emperor Antoninus, by whom he was honoured with the title of Prince. It was in consequence of his extreme piety that the Jews added the title "*Rabbi Hakodesh*," or the Holy Rabbi, and elected him president of the sanhedrin. Once in the presidential chair, and perceiving the decline of literature contained in the oral law at that period, and fearful of the consequence thereof to the nation at large, he, with the assistance of 68 other learned Rabbis, adopted a plan by which such traditions should not be forgotten. These wise Rabbis saw and felt that the many sufferings and persecutions inflicted upon the Jews would ultimately be the cause of the loss of that knowledge, which was so dear to them as God's own people; that it would be impossible for the future generations to understand the practical part of the Divine precepts, as laid down in the Pentateuch. They, therefore, thought it proper to collect and compile all the oral traditions explanatory of the "written law," and commit the same to writing, in order that it should be handed down to posterity.

This is the same Mishna now in existence among the Jews at this day. It is written in short sentences, and is considered the purest Hebrew. It contains full elucidations of the Pentateuch, and all orthodox Jews testify that without such elucidations, the "written law" would have remained a sealed book to the world at large.

WHAT IS THE TALMUD?

How was it composed by the learned men among the Jews, both in Jerusalem and Babylon?

The compilation of the Talmud ranks amongst the most ancient Hebrew writings. It consists of two distinct heads: the Mishna and the Gemara.

The Mishna, as already explained, contains the oral, or traditional laws, transmitted down to posterity, from the time of Moses to that of Rabbi Judah, the Prince of Nassi.

The Gemara consists of expositions and comments on the Mishna and other Jewish literature. It also contains treatises on moral philosophy, mathematics, astronomy, chronology, as well as foolish rabbinic laws, to which the orthodox Jew adheres at the present day.

The Germara, or expositions on the Mishna, was commenced in the days of Rabbis Gamaliel and Simon, the two sons of Rabbi Judah, the Holy, in the year 3980 of the creation (or 220 years B.C.), and was completed and compiled into one body by Rabbi Ashi, the president, and Rabbi Ravini, the vice-president. These two, at the head of some 65 Rabbis, are considered and acknowledged the actual compilers of the Babylonian Talmud. This took place in the year 4260. 280 years were consumed in completing this book.

The authors of the Talmud in general are styled amurim, or dictations, because they dictated the several explications of the Mishna, as discussed in the different schools, and which are found in the Talmud. The comments and expositions are known by the name of Germara, which signifies completion, because therein is fully explained all the traditional doctrines of the Jewish law and the Jewish religion. The Mishna is the text, the Germara the comment, both together form the Talmud.

There are two Talmudim. The first, Yerushalmi, or Jerusalem Talmud, which was compiled by Rabbi Jechanan, in five sedorim, or divisions, and completed in the year 4060 (or 102 years B.C.), and the second is called Talmud Baby, or Babylonian Talmud, which was completed 203 years after the first Talmud.

The Jerusalem Talmud is the least esteemed of the two, and consequently less studied and quoted by the learned Jews. It is the Babylonian Talmud which is usually studied and consulted in all religious affairs, in and out of the Synagogues. It is, therefore, understood by all Jews, that whenever the Talmud is simply notified it means the Babylonian Talmud, as the other is never quoted, unless particularly and expressly mentioned as the Talmud Yerushalmi.

The Babylonian Talmud contains 36 books, and the Jerusalem Talmud 33 books, or sections.

SPECIMENS OF THE TALMUDIC LAWS.

As extracted and translated by M. L. Rossvally.

1.—Rabbi Judah, in the Germara, says: "When a son of Jacob builds a new house, he should leave a small part of it unfinished, as an emblem of ruin, and write on it the words 'Erech Leshorchan,'" or in memory of destruction.—Seder Zeroem, 3rd Section.

2.—Rabbi Mannasses Ben Israel, says: "That the soul of a righteous Jew after death is to inhabit the Garden of Eden, till the appearance of the Messiah, at which time his soul is to be united to his body, and enjoy the delights prepared for him by the Messiah, during a thousand years."—Seder Moel, Section 7.

3.—The Talmud says: "If a Jew should write the whole of the New Testament with his own hand, and dip his pen twice every time he writes the name of Jesus, he will become a Christian before it is completed, in spite of himself, by the influence of the evil spirit."—Seder Zeroem, Section 5.

4.—Chalitzah, or throwing the shoe is still observed by many of the Polish and Russian Jews. It takes place when one refuses to marry his brother's widow. The nearest relatives, in the presence of the Rabbi, takes the widow's shoe and throws it at him. "Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit into his face, and say, 'So shall it be done unto that man that will not build up his brother's house."—Deut. xxv., 9.

5.—Rabbi Reshes Chochmah, says: "Only the soul of a Jew enters heaven as he leaves this earth; Gojim, or Gentiles, when they die, go to Gehenim, or Hell, and that is the last of them."—Seder Noosheem, Section 4.

6.—Rabbi Shem Mizmal, says: "Love your neighbour as yourself applies to Jews only," and again, "The Jew should live according to the Laws of Moses and the Talmud, and all his wants must be supplied by the Gentiles."—Seder Noosheem, Section 4.

In the Epistles of Paul and Peter we learn, "Love your wife like yourself, honor her more than yourself." The wise Doctors of the Talmud do not hold the female sex in very high estimation. They teach the Jew to pray, "Blessed art Thou, O Lord, our God, King of the Universe, that Thou hast not made me a woman." The Talmud classes the Jewish women with slaves, and says: "You shall teach the Law to your sons and not to your daughters." "He who teaches his daughters the Law, is like as if he teaches her to sin."

7.—The mind of woman is weak, the world cannot exist without males and females, and blessed is he whose children are sons." "Woe to him whose children are daughters."—Seder Nezeken, Section 5.

8.—According to the Talmud, the command to marry and have children is the most important of all the 613 precepts that a Jew has to keep.

If a Talmudic Jew has been married ten years, and has no children, he is obliged to divorce his wife and marry another.

The earlier he marries the better.

Rabbi Chista says: "I am better than my companions, for I married when I was 16 years old; and if I had married when I was 14 I might have laughed at Satan himself."—Seder Kodosheem, Section 9.

9.—The Talmud allows a woman to marry at the age of 3 years and 1 day, and says: "When Isaac married Rebecca she was only 3 years and 1 day old."—Seder Kodosheem, Section 9.

In consequence of the above, Jewish parents of children just over four years old and girls just over three years old bargain for the marriage portions of their sons or daughters, as the case may be, who (when the agreement is made), then take them to the synagogue, and they are married according to the Jewish rites, but they reside with their parents until they reach the age of 18 years or over, when they are again married according to the custom and laws of the country in which they reside.

Jews who are wealthy intermarry their children to keep the money in the family, and that is the reason there are more first cousins, etc., married among them than any other people.

Dr. Rossvally has five brothers married to first cousins.

10.—Rabbi Choomesh says: "When God was about to bring the deluge upon the earth, he took two stars out of the firmament, through the holes which were made in the heavens the water gushed forth. And when God wanted the flood to cease he put the two stars back into the holes, and the water was prevented from streaming down."—Seder Moel, Section 8.

This same Rabbi says: "He who has no wife, is no man."

"Take a wife from beneath, a friend from above you."

"Woman is a mass of corruption, yet all men pursue."

"If your friend be deaf when you call, turn your back upon him."

"Take straw to Es-ravim" (where straw is exceedingly plentiful), is one of the oldest Jewish proverbs extant, which is similar to our proverb, "Take coals to Newcastle."

11.—The Talmud says: "If a Jew finds anything lost by a Gentile, it is not lawful for him to return the found article to the owner,—if what he

found be of great value, he should dispose of it, give 1s. 10d. to a Jewish widow, and rejoice."—Seder Moel, Section 8.

12.—Rabbi Jochanin says: "If a Gentile tells a Jew a great secret, and obligates him to keep the secret, and the Jew swears in the following manner: 'I swear to the God of Israel, I will not divulge your secret.' If this Jew breaks his promise, and does reveal the secret to another Jew, he does not commit a sin, for he says: 'I have sworn to the God of Israel that I will not reveal the secret, *but I have not sworn that I will not reveal it to the people of Israel.*'"—Seder Bovoh Megia, Section 2.

13.—The Talmud says: "When our forefathers worshipped the Golden Calf, they did so for the best motive, viz.: to encourage men to repentance."

The Talmud loosens all moral obligations. It teaches men how to evade the Divine Commandments.

It allows dispensations from others. It permits Jews to retain what they know does not belong to them, and sanctions the murder of the unlearned.

It says: "Jews are wheat in the eyes of God, all other nations are straw, therefore should a Jew beat the straw."

It teaches that the external acts, the washing of hands, the external sanctification of the Sabbath, fasting, the circumcision, etc., are sufficient to save any Jew.

The Talmud degrades the female sex, by permitting polygamy, by permitting divorce, on the most trifling pretext; by declaring women incompetent to give evidence, by excluding them from the public worship of God.

It gives every Rabbi the power of excommunicating a Jew. It curses him who accepts Christ as his Messiah.

It will not permit a Jew to help a drowning Gentile, or an idolatrous Gentile woman in travail to be delivered.

It says: "The daughter of a Jew is subject to her father's will. He may dispose of her name in marriage without consulting her, and compels the parent to curse and mourn for dead any daughter who shall marry a Gentile."—Seder Kodooshem, Section 13.

14.—If a Talmudic Jew, in anger, kills a Gentile, and another Jew witnesses the murder, that witness may swear falsely before a Gentile court, with his head uncovered, to clear the son of Abraham, and it shall not be a sin unto him.

15.—The Talmud says: It is not with pardon that Messiah has to do.

He is to reward his faithful people, who are pardoned already by their alms, fasts, and prayers.

16.—The Talmud and the Cabbala are as good authority as the Bible, nay, they are better, for the Talmud is wine (strong), but the Scriptures taken by themselves are only water (weak).

The Rabbis who wrote the Talmud could not possibly have erred, for their hands were guided while writing, by the God of Abraham.

17.—The Jew must never use any but Hebrew prayers, however few may understand it.

Every Jew ought to pray over the graves of the saints, asking them to intercede with God for him.

It is right also to plead the merit and services of the Rabbis, and our fathers, Abraham, Isaac, and Jacob.—Seder Kodoosheem, Section 13.

18.—Adore the Thora (Pentateuch), kiss it at every opportunity. By this act you kiss and adore the giver of it.

19.—The Talmud says. Read much law and the histories, and the psalms, but little of the prophets. If any read much of the scriptures he is an epicuras, (*i.e.*)—a heretic or infidel; but if he study much of the Talmud this is meritorious, and he shall have his reward.

20.—It is right to persecute even unto death, any Jew who becomes a Christian.

21.—If a Jew dies before the 613 traditional (or Rabbinical Laws are fulfilled, his soul is transferred into some other body, who is to complete the number. Should he die, a third body takes possession of that soul and retains it until the 613 precepts or prayers are complete.

SWEARING, AS PER TALMUD.

When a Jew swears according to the Talmud, the Rabbi administering the oath, thus addresses him daily for 42 days:—

"May the Lord God of Abraham, Isaac, and Jacob send you a continual fever and ague, if you swear falsely.

May the Lord God of Abraham, Isaac, and Jacob destroy you and your family for ever, if you swear falsely.

May the sword and death, and pestilence, pursue you on all sides, if you swear falsely.

May the leprosy of Gehazi and the fear of Cain be your portion for ever, if you swear falsely.

May the earth swallow you up, like Dathan and Abiram, if you swear falsely.

May all the sins of your father, your father's father, and all the maledictions contained in the Laws of Moses and the Talmud, fall upon your head, if you swear falsely.

May your soul, the soul of the wife that lyeth in your bosom, the souls of your sons and daughters unto the tenth generation, be eternally damned, if you swear falsely."

To this dreadful imprecation, he who is to take the oath at the expiration of 42 days, says: "So be it, so be it, so be it."—Seder Moel, Section 14.

WHAT IS THE CARDINAL AND ACCEPTED FAITH OF THE JEWS AT THE PRESENT DAY.

ANSWER.—FIRST.

The Jews hold strongly to the Old Testament, and reject the New. Their faith and belief is based upon the law, as delivered to Moses. To them Moses was the lawgiver, as Abraham was the father of the faithful. They worship Israel's God, although in these latter days, in many respects, they have departed from the form of the ceremonies of the past, they still observe the feasts and fast-days, new moons, and times of seasons, as of old.

At the present time there are two classes: one the orthodox and the other the reformed Jews. The orthodox Jews are very tenacious, and rigidly adhere to the systems and dogmas of the past; while the reformed more readily adapt themselves to time and circumstances. The former maintain the letter of the law, while the latter are satisfied with the spirit.

The Jews reject the doctrine of the Trinity, and worship one God whose name, Jehovah, they never mention, as they consider it too sacred to pass their lips.

In respect to their views on the Trinity, they are qualified Unitarians. They are looking for the promised Messiah, and during the past have eagerly watched for his appearance. With the Jews it is considered a great misfortune to be childless, for all look for and hope that he who shall redeem Israel shall be of their blood, and from their loins. They look for the Messiah to come as a mighty temporal prince. The figures of speech used by the prophets concerning the Messiah they expound literally, and expect that he will come clothed with pomp and majesty, to reign as a temporal king, and set up his spiritual kingdom on the earth.

SECOND.

What books are considered standard works of belief or authority among the Jews, and where are they to be found?

The writings of Jewish authors are very numerous. Of these the Tagrum, or Chaldic Paraphrases are worthy of notice.

The Talmud, which signifies doctrine, is a work containing Jewish laws, and is a full and complete digest of all their doctrines, precepts, and instructions in religion and morality. The Jews believe that while Moses was upon the mountain, God appeared and delivered to him these laws for the government of the nation. Moses gave them to Aaron and the priests, and through them they passed down century after century, until at last Rabbi Jehuda Hakodesh, surnamed the "Holy," completed a digest of oral law and traditions, called the Mishna and Gemara.

Josephus is considered a standard authority, a careful, prudent, and honest writer, who appears to have never allowed his prejudices to pervert the truth. He was born A.D. 37, Rabbi Osher Ben Israel says on the 19th day of Nisan (March), and lived 60 years, receiving many marks and tokens of esteem from Titus, Vespasian, and other dignitaries. His writings contain accounts of customs, habits, and religious opinions of the Jews.

Rabbi Solomon Janchi Ben Isaac, a native of Treves, in Champagne, France, wrote commentaries on the entire Bible, and on the Talmud. He was a man of great learning and research, and holds the place of an eminent expositor of the Jewish faith. He died A.D. 1180. His papers were considered of great value, and they have been translated into Hebrew and Latin.

Rabbi Abraham Aben Ezra, another Jewish writer, was born in Spain in the 12th century. He wrote in a graceful, easy style, and is held in high estimation.

Rabbi Aaron Ben Gerehom lived in the 14th century, and was a Jewish leader of considerable importance.

Rabbi Isaac Aberbonell was a Portuguese Jew who lived in the 15th century. He composed many commentaries on the Scriptures, and his writings have elicited the unqualified praise of the Jews. He wrote on the Pentateuch and prophets, and was an inveterate enemy of Chritianity. It was he who said that "No Christian or Gentile shall go to heaven,"

Rabbi Moses Ben Haimon, generally called Maimonides, was the author of the "Teacher of the Perplexed," a work intended to explain difficult phrases and passages. Several editions of his works have been published. The one published at Basil in 1629 is considered the best. An English translation was published in 1827 by Dr. Townley. It is entitled "The Reasons of the Laws of Moses."

Rabbi David Kinchi was a native of Spain. He lived in the 12th century, and wrote commentaries on the Old Testament, which are highly appreciated by modern writers.

Rabbi Ben Elihu flourished in the 14th century. He prepared a valuable exposition of the Pentateuch.

Rabbi Soloman Abenmelich, a nobleman, native of Spain, wrote on the Old Testament in the 15th century. His commentaries were printed at Basil in 1618.

Great interest has of late been manifested in the Jewish history and works. An unusual demand has been manifested for their publications. No less than 20 editions of the Talmud have been published. The Midrashim, Maimonides, the "Bael Ahidah,' the "En Jacob." the works of Alphasi, and a host of other rabbinical works have been re-published.

The study of Jewish literature is of great benefit, not only to the Jew, but to all other nations. The careful student cannot fail to find traces of Christ throughout these works, and by comparison with the accepted Jewish scriptures, see that the Christ we worship is the deliverer promised to that favoured people. Investigation can never result in harm, and religious analization is always productive of good.

THIRD.

What is the Jews belief or doctrine with reference to immortality, or life after death?

Some Jews do not differ much from all other classes in belief as to the future. They hold firmly to the doctrine of rewards and punishments. One of their tenets is, "That this life is not all." With them, Abel and Abraham are bright examples of faith. Every Jew rejoices in being a descendant of Abraham.

With them the policy of the Mosaic dispensation was a recognition of the providence and goodness of God. They worshipped one true and living God, and they hold Him an adoration in opposition to all other Deities. They keep up the hope of the promised Redeemer, and prepare their hearts for the glory they may expect when the Messiah comes.

MARRIAGE CEREMONY, ACCORDING TO THE TALMUD.

A light blue silk Canopy, embroidered with stars, is upheld by four staffs representing Heaven. The father steps forward and blesses the bridegroom, then his mother and the bride's mother lead the bride under the canopy, walking three times around the groom and his father, who keeps his hand on the groom's head, while the latter salutes the bride, saying in Hebrew, "Blessed is she who cometh in the name of the Lord." The Rabbi, groom, and bride, now drink wine from one cup; then follows the reading of the marriage in Hebrew, which is long enough to make a dozen Gentile marriage certificates. The groom now says to the bride, "Behold thou art wedded unto me according to the laws of Moses and the Talmud." He then takes a ring and places it on the bride's index finger, saying, in Hebrew, "Woman, behold this ring, it is my own, I have purchased it with my own money, it is now mine and yours. Amen." Rabbi, bridegroom, and bride, drink wine again. Then a cup of fine china is placed under the groom's foot, who breaks it and says, "We can no more be separated than this cup or saucer can be put together as it was before I broke it." Bride

and bridegroom are now placed back to back. The Rabbi takes a double handful of wheat and throws it over their heads, then a single handful of oats, saying, "May the God of Abraham, Isaac, and Jacob, bless you, and as this seed multiplies in the earth, so may you multiply. Amen."

SIX REASONS WHY THE JEWS REJECT CHRIST AS THE TRUE MESSIAH.

1st.—Because he was Meshumid (a Mamser, or a Bastard).

2nd.—There is only one God, and He had no Son.

3rd.—Why did not Jesus save himself on the cross if He was indeed the Son of God?

4th.—Christ cannot be the true Messiah, because He brought war, bloodshed, and wickedness, instead of peace on earth.

5th.—The promised Messiah was to be a king, and Jesus was not a king, but a carpenter's son.

6th.—Jesus died like any other criminal. He will never come back, but the true Messiah shall come at the expiration of the 6,000 years, or in 1940, and bless the seed of Abraham.

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